

Our Lady Chapel



Our Lady Chapel is a Roman Catholic community founded in the love of the Father, centered in Christ, and rooted in the Holy Cross tenets of building family and embracing diversity. We are united in our journey of faith through prayer and sacrament, and we seek growth through the wisdom of the Holy Spirit in liturgy and outreach, while responding to the needs of humanity.

CHAPEL OUTDOOR PICNIC — NEXT SUNDAY:

This weekend is your last chance to sign up for our Chapel Outdoor — Sunday, July 12th. Every year, the Chapel picnic has been a great event for the entire family. The picnic will be held rain or shine from **11:15 AM – 1:15 PM at the Commons.** **Tables will also be set up outside the commons for those who would prefer outdoor dining.**



Family Mass takes place at 10:00 AM and the picnic begins right after Mass — what a wonderful way to continue our celebration of community. Hamburgers, Hot Dogs, Pulled Chicken, Baked Beans, Cole Slaw, Potato Salad, and beverages are provided. So here it comes once again. It will be a great event for the entire family. **Pot Luck sides & desserts are welcome!** Come and enjoy family and friends. **Swiftly and a face-painter friend will join us, as will the Euclid Beach Rocket Car.** In order to properly prepare for our picnic, we ask that you please **RSVP by July 6th to Patty [440-473-3560]** in the chapel office, or simply **sign up on the Picnic Sign-Up Sheet** on the easel located in the narthex of the Chapel.

THE FEST — A DAY OF FAITH, FAMILY and FUN:

FEST 2026 is here, and this year's theme is all about living in the goodness God has already given us — Blessed. It's a celebration of gratitude, joy, and purpose together as one community. Being blessed isn't just about recognizing God's gifts — it's about sharing them with others.



This year, we'll come together to celebrate our faith, strengthen our community, and give thanks for the many ways God is working in our lives. Join us on **Saturday, August 15th at ForeFront Field** [home of the Crushers in Avon] for an inspiring day of Faith, Family, and Fun.

Highlighting this year's FEST! will be **Cain, Matt Maher, and Riley Clemmons** on the main stage along with faith-based activities for all ages. Come and enjoy delicious food along with great displays and presentations. Join thousands from across the Diocese as we celebrate our faith with an outside Mass at 8:00 PM followed by an amazing American Fireworks Display. The day begins at noon and continues through 10:00 PM. All of the many events, activities, displays and directions can be found at www.thefest.us It's a great family day. Check out details at www.thefest.us and make plans to come to the FEST!

FAITH EDUCATION:

Faith Education is currently on Summer Break. **But, Faith Education is an important part of every young person's religious formation.** Please make sure that you have not forgotten this important responsibility for your children. **Our Sessions go from 8:45—9:45 AM, on Sunday mornings, with the hope that our children would then participate in our 10:00 AM Family Mass.** Thank you for taking care of this important responsibility. **Registration for next year's Faith Education is now open. Please contact Patty or Father John in the Chapel Office for more information [440-473-3560].**



A REFLECTION ON THE THEME FOR THE WEEK:

We continually aspire to something “more” that no created reality can give us; we feel a deep and burning thirst that no drink in this world can satisfy. Knowing this, let us not deceive our hearts by trying to satisfy them with cheap imitations! Let us rather listen to them! Let us turn this thirst into a step stool, like children who stand on tiptoe, in order to peer through the window of encounter with God.

—Pope Leo XIV

NEXT BIBLE STUDY DATE TO BE ANNOUNCED SHORTLY:



Currently, we are on a brief summer break because of vacation time. Bible Study normally takes place on Wednesday evenings at 6:30 PM. It meets bi-weekly and is a virtual experience. The Bible Study is open to everyone — all middle and high school students, college students, young adults, and all adults. We will all come together to be enriched by God’s word. It’s a great time, and a good witness of our faith to others. If you can’t come at 6:30, come when you can. Gather your favorite snack and/or drink, but be prepared to be nourished on God’s word.

Our next topic: Living the life of Jesus

Mark your calendars and be part of this wonderful activity that will deepen your spiritual journey. Topics are always decided at the end of the previous meeting. Join us. You’ll have a blast, and celebrate your faith along the way.

MASS SCHEDULE FOR THE WEEK:

Sunday, July 5: 14 th Week in Ordinary Time	9:00 AM In-Person & Live Stream
Monday, July 6:	NO MASS
Tuesday, July 7:	NO MASS
Wednesday, July 8:	NO MASS
Thursday, July 9:	NO MASS
Friday, July 10:	NO MASS
Saturday, July 11: 15 th Week in Ordinary Time	5:00 PM [In-person only]
Sunday, July 12: 15 th Week in Ordinary Time	10:00 AM In-Person & Live Stream

SERVING THE LORD IN THE POOR — SAT. JULY 18th:



Our Savior Lutheran Church — across the street from the Chapel — has a Food Pantry which distributes food to the community on the third Saturday of each month. They welcome volunteers. **On Saturday morning at 9 AM, they need help unloading the trailers and setting up items for distribution and preparing for the food pantry to open. It serves around 150 clients each time. The food pantry serves clients from 9:30 AM—1:30 PM on Saturday.**

Our Savior Lutheran’s Food Pantry was formed to serve those in emergency situations and/or with on-going need in the cities of Mayfield Heights, Mayfield Village, Highland Heights and Gates Mills. The Food Pantry respects social and cultural diversity and upholds the worth and dignity of those it serves. All those in the area with need will be served equally, as supplies allow. The food pantry is a member of the Greater Cleveland Food Bank. **Please let us know in the Chapel office [440-473-3560] if you would like more information or if you would like to help.** This is a wonderful way to serve others. Please consider this opportunity.

A REFLECTION ON THE THEME FOR THE WEEK:

Here in the United States we are celebrating our 250th year of Independence as a nation from England in 1776. The resulting war to secure that separation was bloody, and a sad way to begin a nation's history. Unfortunately, war has been a major part of our history; currently we struggle with Iran, and also Russia and Ukraine. We have tried to preserve our union and our liberties and assist other areas of the world to gain or retain their identities.

As we enter into another week in our journey of faith, we need to pray for personal freedom from dominating forces within our souls and outside our bodies. We need to pray as well for the sacredness of other dependencies and relationships which assist our God-given identities. It is not easy to determine what dependencies are sacred and which ones need healing. It is not easy either to know when our independencies are healthy or not. We come together as Church to express our healthy dependency on God's love, and to challenge our free use of God's many gifts in the service of peace and justice.

Did you know that ninety thousand birds crash into office windows in New York City every year, because they sense that their reflection is reality. As an encouragement to honesty, we are often urged to look at ourselves in a mirror. Looking deeply at ourselves usually ends in something not just quite right — maybe it's our hair, makeup, teeth, or frown. We call that our reality, and we'd better get to fixing it. The same can be said for our relationship with God. We all need to realize that God loves us no matter the hair, teeth and frowns — God embraces us — and that is reality. We can so easily crash into our own perceptions and negative images — and assume that they are reality.

Let God love you for who you are. Cherish God's image of you and how you are created in God's image which is love. And we cherish this great reality with our frowns and wrinkled foreheads, or with whatever else belongs to us.

The backdrop for the Old Testament for this 14th Week in Ordinary time is the prophet Zechariah. He is speaking to a people in exile. One of the great signs of the coming of the Messiah is the people's returning from exile and by the establishment of a new king. The kingdom will spread from Jerusalem out to all the nations, and there will be no need for the implements of war — the horse and bow. There is cause then for great rejoicing within God's daughter, Jerusalem [Zechariah 9:9-10].

Ordinary Time in the Liturgy is the time of learning about the person of Jesus and His Kingdom, or ways of relating with life's adventures and life's, "things". Matthew's Gospel for this 14th Week in Ordinary Time shows Jesus making some strong statements about Himself and His relationship to His Father. Jesus thanks His Father for revealing certain "things" to the disciples and not to the wise — the Pharisees and teachers of the Law. These "things" are the mysteries of the kingdom. These are not duties, nor particular actions, but certain non-insights, non-logical, non-common attitudes. The ways of the Kingdom are not heady, but hearty. Jesus doesn't send things through the Security Checks of our intellects — if they don't see any problems or dangers to stability, they are sent on.

No — Jesus sends his message to our heart. The more intimacy there is in a relationship, the less it can be explained. Jesus is expressing the intimacy that He has with His father, and that the Father has with the Disciples. While you and I might struggle with these "things" that Jesus sends us, it is



important to always remember that the relationship with Jesus and His Father are far more important and meaningful than comprehension of these “things”.

What Jesus is calling “things” are the reversals of the interpretations of the Law — the Law being a “yoke” interpreted by the Pharisees. Jesus has been and will continue telling the disciples that practices, deeds, or observances are to be a reflection of their relationship with God rather than means to win, achieve, or guarantee that relationship. Jesus has instructed His followers about many aspects of being a follower of His person and mission. They have been told to go out to preach without fear and without material supports. Jesus has told them about their risking persecution. These are the “things” that Jesus is thanking His Father for having handed to His disciples — His little ones. Jesus then tells them that these “things” are not a burden — the “yoke” is easy! Imagine how the disciples felt having heard this [Matthew 11:25-30].

A good example of this in our daily life is the time when “Holy Days of Obligation” occur. Once when a priest announced a “Holy Day”, a little child immediately let out a loud groan, and the community laughed because they were likewise interiorly groaning and they were laughing at themselves — these natural human responses to interruptions of our ways about which most are not easily laughed. It comes down to this — the more intimate or personal the relationship is, the more easily “have-tos” become “want-tos”.

This past Saturday, we in the United States will be celebrating the shaking off of the burden and yoke of Mother England, and the declaring of the independence from the domination of the British. There were taxes, laws, and various means by which England kept the thirteen original colonies subservient. These “have-tos” were being replaced by other laws and taxes — which caused groaning of course — but there was a change based on the relationships they all had with each other and their common ideals. George Washington was not a Messiah-type — he was not a king, and he did not bring about immediate peace. In fact, George Washington encouraged the rebellion — the Revolution. Washington’s followers did not always appreciate his ways, but they honored him and trusted.

In our homes and families especially, we find out quickly the strength of the intimate relationships by how willingly we surrender to each other’s ways — “Do I have to?” “How come?” “What about him/her?” Yokes and burdens — laws and taxes — are easier for those who also are “meek and humble of heart.” Groaning changes to grinning when we find rest for our souls in the relationships with Jesus and the persons we allow into our hearts. Jesus asks us to put aside our horses and bows by which we attempt to protect our turfs. —edited from the writings of Father Larry Gillick, S.J., which appear on the internet

TETELESTAI GOLF OUTING:

Summer is here and it’s time to hit the links! Enjoy an 18-hole round of golf and help support the Cleveland Performing Arts Ministries’ production of the musical *Passion* play *Teteléstai*. Join us for the Path Masters, Inc. *Teteléstai* Golf Outing Fundraiser presented in conjunction with Audio-Technica. **The outing will be held on Sunday, July 26th at Highland Park Golf Course in Highland Hills, Ohio. Only \$115 per golfer with early registration by July 12th and \$140 per golfer after that date.** Fee includes 18 holes of golf, riding cart, lunch and dinner. This is a great, relaxed, and low-key event that includes raffles, contests, and fantastic prizes! We also have a few major prizes if you are fortunate enough to score a hole-in-one! You never know, it can and has happened!!!

The musical passion play *Teteléstai* brings the Good News to thousands of people each year and is supported solely by donations and fundraising. **Please visit livethepassion.org to register or call (440) 944-0635.**



SHARE YOUR BURDENS:

Most people that we know are carrying heavy burdens these days. Anxieties and fears burden us all, fears about our economy, the cost of food and fuel, home values and mortgages, what's happening to our children, terrorism, our national debt, and so on. The list seems both overwhelming and endless. People are trying to stretch out paychecks — paychecks that never seem to go quite far enough. They are working on stressed marriage relationships they fear are breaking up. They're unemployed or they're under-employed and are looking for a better job that will give them a reliable and adequate source of income.

Others are waiting for biopsy reports on certain abnormal cells that are growing in their bodies; they are filled with fear that they may have cancer. Or they're trying to provide for and shape the characters of their children — children that are so influenced by all that is immoral and degrading in our culture. Many parents feel they are taken for granted, not appreciated, and that they are simply being used while getting nothing back out of life for what they've put into it.

All of us are laboring under burdens. In addition to the few things I've just mentioned, many folks have piled on to themselves burdens of self-doubt, self-blame, shame, and guilt. Then they say to themselves: "The predicaments I'm in are all my fault." "If I were a better wife or husband, my spouse would notice me more and be more sensitive, considerate and loving toward me." "If I tried harder, I would have a better job or position where I work, and we wouldn't be so strapped for money." "If I were more loving, my teenagers wouldn't be so hostile." And on and on it goes, with those internal put-me-down tapes constantly playing in our minds.

Laboring under many burdens, we hear or read today: "Come to me, all you who are weary and find life burdensome, and I will give you rest" [Matthew 11:25-30]. How could anyone not be attracted to what Jesus offers us? Why is He so ignored by so many? Think about the many who rarely, if ever, pray or attend Mass.

For some, the Christian message has been so distorted that they no longer take it seriously. Some preachers have claimed that faith in Christ removes all desire for sin. Rubbish! Others have preached



a message that faith in Jesus Christ removes all doubt and fear in one's life. Nonsense! Still others tell us that with Christ you'll have such a feeling of acceptance that you'll never ever feel lonely again. Not true! And we've been told that if you believe in Jesus Christ your children will grow up good, you'll get promotions where you work, and that your illnesses and sicknesses will be minor. Bunk!

The Christian faith is not magic. Christ's life was not painless and totally free of burdens. Quite the contrary! But what He does offer you is His invitation to be yoked with Him, to pull your burdens and tasks through life with Him, sharing His yoke, drawing on His strength, and letting Him help you while you help Him accomplish His tasks. Christ doesn't do things for you; He does things with you.

The Jews among whom Jesus lived were suffering a lot. Life imposed heavy and painful burdens upon them. Their religious leaders imposed even more, presenting them with an impossible set of laws, rules and regulations that could never be met while at the same time presenting them with an angry and vengeful God who could seemingly never be satisfied. Jesus, a Jew, had burdens — many burdens. But His religion was never a burden. It was a support; it carried Him; His relationship with His Father empowered Him, filling Him with God's Holy Spirit. He knew that His Father was a gentle, caring, and generous Father who loved with a love infinitely greater than any human love.

I don't know what your image of God is, and I don't know how you feel about God, but I do know that you need to be yoked with Jesus in accomplishing God's work and in carrying out His tasks. If

you give up your tyrannical deity, Jesus will give you His wise and loving Father along with His strong and understanding mother. He wants to be yoked with you.

For those of us who are weighed down with shame and guilt — well that is something we all share. Few of us have heavier loads to carry. Jesus’ mission in life was a mission of forgiveness. Are you yoked with Christ in that task? Christ never met anyone whose sins were so great that they couldn’t be forgiven. The only thing Jesus could not forgive was an unforgiving spirit — or a spirit that simply doesn’t care.

It is often said that Jesus’ love for us was unconditional. But he did attach one supreme condition on His love for us — namely that in order to receive His forgiveness and be relieved of our burden we have to forgive others. We receive forgiveness and we have burdens taken off of our backs as we forgive and remove burdens from others. Carrying unforgiving resentments burdens you, not the ones you resent.

No one has a heavier load to carry than those who are constantly resentful and constantly concerned about themselves. Resentfulness is, after all, a form of self-centeredness. And Jesus, as you will recall, spent no time at all with such things. Jesus was far too concerned with helping others than He was with fretting about His own problems. He didn’t waste time with His own self-pity parties.

If we take Christ’s yoke upon ourselves we will find our own burdens to be much lighter. For all of us are carrying some heavy loads — the worst of which are our feelings about ourselves and about our relationships with others, particularly those that closest around us. Life is, after all, essentially hard, because relationships are hard.

But Jesus offers you something that can make life essentially beautiful for you and for me. “Come to me,” He cries, “all you who are weary and find life burdensome, and I will give you rest. Take my yoke upon your shoulders and learn from me, for I am gentle and humble in heart. And your souls will find rest, for my yoke is easy and my burden is light.” Everything depends upon how close you will let Jesus come to you.

—edited from the writings of Father Charles Irvin which appear on the internet

OUR HOLY CROSS REFLECTION FOR THIS WEEK:

What do I have that is truly my own? When I have thoughts about life, God, other people, is it only my thinking? Maybe these thoughts come from a cast of players who have had an influence on my life. There are my parents and the generations that preceded them, my family background and history. There are my friends, my mentors, my teachers, and my culture to consider. There are the experiences I have had in life that involved others. All of these factors might be involved in the thoughts I am having. Hopefully, there are my faith and relationship with God that has a significant place in who I am.



Has my trust in God’s love for me enabled me to put my life in God’s hands? That kind of faith, hope, and love can make my life become an adventure. I do not have to be overly anxious. I am able to reflect on how God has helped me and cared for me through all of life’s ups and downs. I know that deep within that feeling God will be there in a very unique way, no matter what occurs in the future.

Yes, the cast of players has a part to play in who I am, but it is God who created me, redeemed me, and calls me to fulfill my destiny. That will make all of the difference.

- Who are some of the persons who have had a major influence on your life?
- What are some of the characteristics of your heritage that continue with you?
- Has your faith played a major part in who you are?

O God, help me to realize that no person is totally alone.

—Brother Carl Sternberg, CSC

HUMBLE PRIDE:

This weekend we celebrate our national holiday — the Fourth of July. This is a time when we celebrate our pride in being American. There is much to be proud of, beginning with the occasion that this day commemorates: the decision by the American colonies to declare their independence from the King of England. And it was to the great credit of our founders that they based that independence not on an economic foundation, but on a moral one. As they famously wrote: “We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable rights, that among these are Life, Liberty, and the Pursuit of Happiness.” It is argued that this is the most famous sentence in the English language. It has had a profound effect on our country and on countries and governments throughout the world. The moral foundation which our founders chose is one among many reasons to be proud of being an American today.

It should be pointed out, however, that there are different kinds of pride. There is an absolute pride that insists that every aspect of America be celebrated and that any criticism of our country amounts to treason. Then there is a conditional pride — what I would call a “humble pride” — because it has the humility to admit that our country is not perfect and that there are aspects of our country we need to change. I believe that true patriotism is founded on humble pride. This view is reflected in many popular civic hymns. As you well know, “America the Beautiful” includes a petition, “God mend thy every flaw.” True patriotism realizes that there are flaws in our country and that recognizing them is our responsibility as Americans.

Now it is incumbent to us that we celebrate our Independence Day this year with humble pride. The last few months have drawn our attention to a profound flaw in our society — the sin of racism. It was not too long ago that people were suggesting that racism died with the end of slavery, or certainly racism came to an end when we elected a black President. But let’s be honest. Racism is alive in our country and is still causing harm. The racism I am talking about is institutional racism — those structures in our laws and customs that give preference to those who are white over those who are black. That preference is seen in wealth, education, housing, health care, and the exercise of both our legal and penal systems. Data that establishes such inequality has been present for decades. But it seems that Americans are beginning to understand the significance of the data and the harm done through such inequality. More of us are facing the uncomfortable truth that although we live in a country where we believe that all people are created equal, black Americans very often do not have equal access to life, liberty and the pursuit of happiness.

This discomfort is compounded for us who are followers of Jesus, because we know that our faith fully supports the equality that has been enshrined in the Declaration of Independence. It calls each one of us to do our part to oppose racism as it occurs among us. But here is the good news: in Matthew’s Gospel, Jesus promises us that when we have to bear a burden, when we have to take up a heavy yoke and place it on our shoulders, we will be able to carry it with his help [Matthew 11:25-30]. His words today are words of hope. They tell us that as we strive to take up the responsibility of opposing racism, with God’s grace we can make progress. With the help of God and our own determination, we can lift up systems of racism and eliminate them from our society. This will not be easy. It will not be quick. But we have hope through Jesus’ words that it is possible.

On this Fourth of July, we should celebrate with humble pride. We should celebrate all of the good things that are a part of being an American and also recommit ourselves to changing the things



that must be changed in our society. In this way, working together with God’s grace, we can build an America where people are truly equal from sea to shining sea.

—edited from the writings of Father George Smiga, which appear on the internet

COLLECTING FOR THE FOOD PANTRY:

As you already know, Our Savior Lutheran Church — across the street from the Chapel — has a Food Pantry which distributes food to our community on the third Saturday of each month. They serve around 150 clients each time. **Our Lady Chapel’s Council group has decided to begin an ongoing food collection to assist them.**



Our Savior Lutheran’s Food Pantry was formed to serve those in emergency situations and/or with on-going need in the cities of Mayfield Heights, Mayfield Village, Highland Heights and Gates Mills. The food pantry is a member of the Greater Cleveland Food Bank, and we are pleased to collaborate with them, in bringing hope to our neighbors.

All non-perishable food items are welcome. Also, PET FOOD is currently being accepted. We have bins in the narthex of the Chapel to accept your donations. The next date that the Food Pantry will be open for distribution will be **Saturday, June 20th**. Please remember to bring your items to the Chapel prior to the weekend of June 20th. Thank you!

ATTENDANCE:

If you attend Mass regularly here at Our Lady Chapel, it would be helpful if you filled out a Registration Form indicating this fact, if you have not already done so. Such information not only helps us to know who is attending Our Lady Chapel; it also is of great assistance to us in record keeping [for our friend, the IRS] of any contributions which you may make.

ENVELOPES:

- When you need a **new supply** of envelopes, please feel free to take a supply of them from the table in the vestibule, or call Father John at the Campus Ministry Office [473-3560].
- When you **use** your envelope, please make sure that **your number** is on it. If you need to know your number, please call the Campus Ministry Office. Thanks.

WEEKLY OFFERING:

A collection box is located just inside the center door when you enter the chapel. Please place your offering in the collection box. Baskets will not be passed during the offertory time. Your offering will help offset chapel daily operating expenses. When you choose to use the envelopes, you can request a printout of your offerings for the year to submit to the IRS. God bless you.

Total Offerings: Saturday [6/27/26]	-----	\$ 235.00
Total Offerings: Sunday [6/28/26]	-----	\$ 720.00

GENTLY RETURN TO THE CENTER:

Solitude is a way to get a little control over our own inner life. It’s not easy. Once we start spending time alone, we discover how chaotic our minds are. We start thinking about thousands of other things — what we should do, whom we are mad at. If these thoughts come up, gently return to the center. Gradually if you really discover, for instance, that the Lord is your shepherd, you might be able to let go of a few things and be a lot more at peace. You don’t have to be filled with garbage. You can be more centered.

—Henri Nouwen

ON BEING MANIPULATIVE:

The abbot is impressed by the spiritual progress of the monk. He lets him live on his own in a riverbank hut. Each night the boy-monk puts out his religious habit to dry. It is his only possession. One morning he is dismayed to find it has been torn by rats. He begs for a second habit from the villagers.

When the rats destroy that one, he gets a cat. But now he has to beg not only for food for himself, but also milk for the cat. To get around that he buys a cow. Then he has to seek for grain. He concludes: "It will be easier to work the land around my hut." That leaves him no leisure to pray. He hires workers. Checking on them is heavy work. He marries a wife to do the job. Soon he is the wealthiest person in the village.

Years later the abbot comes back to find a mansion where the hut had stood. Sharply he asks: "What is the meaning of this?"

The unhappy monk replies: "Abbot, you will not believe this, but there was no other way to protect my religious habit from the rats."

Jesus has no tolerance with the people who put monkeys on our backs. He is more annoyed when we ourselves glue them there. Do we really need all the possessions in our homes? One man has seven bathrooms in his house, but there are only three people in his family. The same family has four cars, but only two drivers. As clever as we might be, we can only drive one car at a time.

We should make our own the song — "I Don't Want What I Don't Have." Do we need a TV in every room, all the latest digital devices, or a social gathering on every weekend? Why do we heed people who impose on us the obligation of being with it — whatever "it" means?

Some have calendar books overflowing with obligations. Others work overtime as though there will be no tomorrow. Yet, no person ever regretted on his deathbed that he didn't spend more time at the office. Bob Hope said he first realized he had to take his family on the road with him when he said to his 5 year old: "Bye, Tony" and the child chirped, "Bye, Bob."

St Paul in his letter to the Church at Rome [8:13] advises us to shake these burdens off our backs, and to become free. Obviously Paul wants us to have leisure time to become more interesting Christians. Recall the old proverb — "The quickest way to do many things, is to do one thing at a time" Ghandi once said: "There is more to life than increasing its speed." Psychiatrists call this problem "hurry sickness."

Most of us have studied the Gospels, and concluded that they are difficult. And so we turn to religion. We conclude that belonging to a religion is much easier than being religious, and less demanding than serving Christ. If I give religion an hour on Saturday or Sunday, we say, and put a ten in the basket, I can get Christ off my back. The danger is not that our aim is high, and we miss it — it is too low and we reach it.

Yet, is the Gospel that difficult? Matthew, for example, has Christ on record saying: "Father, what you have hidden from the learned and the clever, you have revealed to kids" [Matthew 11:25-30].

The mayor ran into Christ in the street. He asked: "Is there anyone here who will be saved?"

Jesus looked about and said: "No one but that couple."

The mayor asked the couple what they did. They replied: "We are merry-makers. When we see people depressed, we cheer them up. When we see them quarreling, we try to make peace among them."



So people who do simple things will reach the kingdom. Others will be locked out. If you carry your childhood with you, you never grow old.

Many of us try to play the Christian, but after a few setbacks give up the struggle and become our usual dull selves. Christ has considered that possibility. Tantalizingly He says today: “Come to me, all you who are burned-out and find life tough and I will give you R & R.” This is a clear invitation to hang out and waste time with God. Remember, though, He promised us a safe landing, not smooth sailing.

Help me, dear God, to stop believing that I am in charge, and you are but my third assistant coach. Slow me down, Jesus. —taken from the writings of Father James Gilhooley, which appear on the

A CALL TO BE BETTER:

This July we celebrate the 250th anniversary of the founding of the United States of America. In anticipation of this milestone, last month, the U.S. bishops consecrated our nation to the Sacred Heart of Jesus. The Declaration of Independence boldly affirms that first among our inalienable rights is the right to life, given to us by the Creator. Yet despite being so solemnly proclaimed, the right to life is today threatened and often denied— particularly among our immigrants and also at the time of birth and among our elderly, when life is most fragile. The laws of our nation should — first and foremost — protect life. For “there can be no true democracy without a recognition of every person’s dignity and without respect for his or her rights” [*Evangelium Vitae*, #101].

In the Gospel, Jesus tells us that we are “the salt of the earth” and “the light of the world” [see Matthew 5:13-16]. As Catholics, we have a duty to pursue the common good and a profound obligation to safeguard this most fundamental right to life. Each of us is called to live out our faith publicly, witnessing to the Gospel. For, “if salt loses its taste, with what can it be seasoned? It is no longer good for anything but to be thrown out and trampled underfoot”. Nor can we hide our faith under the “bushel basket;” rather, our “light must shine before others”.

Through our own prayer, witness, and civic participation, we can help our nation to answer the call to protect the lives of all people. We pray that Catholics will faithfully embrace their Christian responsibility and be strengthened when they encounter resistance or persecution. Together, may we help build a culture of life and civilization of love in our nation.

READINGS FOR THE WEEK:

We list the Scripture readings for the week, with the hope that you will take some time in your busy day to reflect on God’s word in your homes. We hope you can make good use of it.

Monday: Hosea 2:16-22; Matthew 9:18-26

Tuesday: Hosea 8:4-13; Matthew 9:32-38

Wednesday: Hosea 10:1-12; Matthew 10:1-7

Thursday: Hosea 11:1-9; Matthew 10:7-15

Friday: Hosea 14:2-10; Matthew 10:16-23

Saturday: Isaiah 6:1-8; Matthew 10:24-33

15th Week in Ordinary Time: Isaiah 55:10-11; Romans 8:18-23; Matthew 13:1-23

ONLY IN CHRIST:

I invite you to bring before the Heart of Christ your most painful and fragile parts, those places in your life where you feel stuck and blocked. Let us trustfully ask the Lord to listen to our cry, and to heal us!”

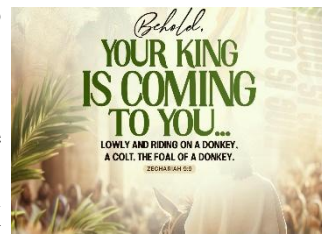
—Pope Leo XIV

REJOICE IN THE POWER THAT BRINGS FULLNESS OF LIFE:

On this 14th Week in Ordinary Time, we hear from the prophet Zechariah — “Rejoice heartily O daughter Jerusalem” [Zechariah 9:9-10]. The reading speaks about the end of all wars. There will be no more chariots or fighting horses. That’s equivalent to tanks, missiles and drones — sort of. The point is that war will come to an end.

“Excuse me, Father”, you might say. “Have you forgotten about the world wars of the last century, as well as the present wars in Iran and Russia and the Ukraine — to say nothing of all the blood that has been spilt throughout the Christian epoch? How can you say that there is going to be an end of war?”

The war that has come to an end is the war within us — each of us. Read what St. Paul writes in his letter to the Church at Rome — Paul speaks about the spirit and the flesh [Romans 8:9-14]. By “spirit”, Paul means the power and presence of Christ; by “flesh”, Paul means the materialistic world that is radically opposed to Christ. The concept that we can live for ourselves — selfishness — is the way of the world. The concept that it is other people’s problem if we use them is the way of the world. The times that we have engaged in actions where Christ cannot be found — or the times that we have avoided actions where He is present — we are giving into the flesh. To get specific — alcohol, drugs, selfish sex, living for the stuff that we accumulate and hoard, and so much more are the temptations that do battle against us. We are all stronger than these temptations because we have the Power of the Lord. The war is really God’s War — and He will end it and bring us peace.



Consider this: when we get into things that destroy us, we are in chaos, or sin. We feel out of sorts; but it is worse than that — infinitely worse. We experience the destruction of our very being. We are in turmoil. But when we give in to Jesus and throw out what is destroying us — or stay away from those people or places that are bringing us down, or go to those places or those people who need our love — then we are in peace. This is the Power of Jesus Christ — the Holy Spirit. The very power that raised Jesus from the dead is dwelling within each of us. There is no reason for any of us to be in chaos, or in turmoil. The Spirit is within us and among us. The war is won — at least it is won if we let it be won.

We can’t be buying into the garbage of the world — living in the flesh. No, we have conquered death — or actually, Christ has conquered death for us. Yes, if we live according to the flesh we will die, but if we live according to the Spirit we will live. What force can be stronger than the very power that raised Jesus from the dead? We have this power; we have this Spirit — it is the Holy Spirit. We have found power and peace in Jesus Christ. The war each of us engage in is over — if we let it be over.

All this is really a mystery to the people of the world — particularly to many of the so-called intelligentsia of the world. It is so sad. So many of the intellectual elite are so centered in their own egoism that they cannot see the plain truth when it stands right in front of them — or when the Truth hangs on a cross. They know it all. They are so sophisticated. They are too arrogant to accept the Lord. Jesus was speaking about them when He said: “Blessed are you, Father, Lord of heaven and earth, for what you have hidden from the learned and clever you have revealed to little ones.” [Matthew 11:25]

Arrogance kills — particularly, intellectual arrogance. We have to be careful that we don’t fall into its trap. College professors and classmates, intellectually gifted students, and associates at work,

all attempt to make us feel like fools for believing in Christ. We can't let them destroy us. Instead, we need to pray for them to see the obvious — peace comes through commitment to Jesus Christ.

We need to go to Jesus. Jesus is not arrogant. He is meek and humble of heart. So we go to Him. We submit to Him. We trust in Him. And the war within each of us is over. We are in peace. “Rejoice heartily, O daughter Jerusalem; rejoice heartily all you people of the Lord; rejoice heartily, for our Savior has come” [Zechariah 9:9-10].

—edited from the writings of Monsignor Joseph Pelligrino which appear on the internet

SINGING PRAISE TO GOD:

We are all called to bless and praise the “name” of God forever and ever. The “name” of God is not just the word by which God is identified or called, but represents the power or essence of God as revealed and experienced by God’s creatures. The “name” of the Lord God, then, is that He “is gracious and merciful, slow to anger and of great kindness” [Psalm 145]. God’s compassion extends to all creatures. God is merciful to all; he is all powerful and he overlooks people’s sins that they may repent. Such mercy prompts the psalmist to encourage all of us to bless and thank God. The psalmist prays that we, as God’s faithful ones, may make this great mercy known — “Let them discourse of the glory of your kingdom and speak of your might” [4]. It is when we repent of our sinfulness and accept God’s gracious mercy that we experience how “the Lord lifts up all who are falling and raises up all who are bowed down” [14]. Let us praise God’s “name” — His gracious mercy and kind compassionate toward all.

*Praise
the Lord*

THE CHOSEN – BEGINS AGAIN IN SEPTEMBER:

We have had a wonderful response to our somewhat monthly gatherings to watch episodes of *The Chosen*. We want you to know that our gatherings are on summer break and will resume in September, once all the activity of the summer months has subsided. **We will continue to meet after Sunday Mass from 11:30 until 1 PM.**

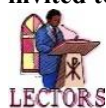


The Chosen is an American Christian historical drama television series. Created, directed, and co-written by filmmaker Dallas Jenkins, it is the first multi-season series about the life and ministry of Jesus of Nazareth. Primarily set in Judaea and Galilee in the 1st century, the series depicts the life of Jesus through the eyes of the people who interacted with him, including the apostles and disciples of Jesus, Jewish religious leaders, Roman government and military officials, and ordinary people. In contrast with typical Bible-focused productions, Jenkins has given more depth to his scripts by adding backstories to various characters from the gospels without contradicting the material of the gospel. **Join us for this life-giving experience. If you have any questions, please contact Father John or the chapel office [440-473-3560].** Make plans to join us in September.

ALTAR SERVERS and LECTORS:

We continue to be in need of servers and lectors. **Any student who is in the 3rd [and up] grade is invited to become an altar server; any student who is in the 5th [and up] grade is**

invited to become a lector. These are both wonderful ministries — a great way to serve God and the faith community. If you would like to take advantage of these opportunities, please give your name to Father John. You do not have to attend Gilmour to be an altar server, lector, or to be involved in any other ministry at Our Lady Chapel. **Adults are also welcome...especially in our Lector Ministry. Please call the chapel office [440-473-3560]**



GOSPEL LESSONS FROM TOM SAWYER:

Remember Tom Sawyer? One of Tom's most famous cons sprang from his transformation of a punishment into a successful enterprise. His Aunt Polly sentenced him to whitewash her long, high fence. On a Saturday! While friends swam and horsed around together! Never lacking creativity, Tom pulled off the trick of making the job look like an exclusive occupation. He approached the fence as his canvas for a great work of art. He made it seem so attractive that his buddies actually paid him to have their turn. His earnings included an apple, a decent kite and even a dead rat on a string.

Mark Twain tells us that the adventure taught Tom “that in order to make a man or a boy covet a thing, it is only necessary to make the thing difficult to attain. Work consists of whatever a body is obliged to do; play consists of whatever a body is not obliged to do.” Tom Sawyer — imp that he was — would have understood a lot of Matthew's Gospel — primarily because he would have listened to it without pious pretensions.



In the Gospel for this 14th Week in Ordinary Time, Matthew knits together three apparently disparate ideas — as if Jesus were thinking out loud. First, Jesus praises God for the simple people who have accepted the grace that seemed beyond the grasp of sophisticated people. Next, he thanks the Father for the intimate relationship and mission that they share. And finally, he invites disciples to accept his yoke [Matthew 11:25-30].

Why does revelation elude the sophisticated and make sense to the simple? The story of the rich young man illustrates the answer. In Matthew 19:13-24, just after Jesus had enjoyed the company of children, this fellow approached and asked what he must do in addition to following the Law to gain eternal life. Jesus invited him to leave his wealth to the poor and join with him. That would mean trusting completely in Jesus and his mission. The man had too much faith in other things to risk his all. Our sophistication can be like that guy's wealth: We can know too much to give everything to a simple, yet costly mission.

Jesus follows his prayer of praise with a miniature discourse about his union with God. He says he has received everything from the Father, that they are intimately united and that Jesus chooses to reveal the Father to the world. In 38 words, Matthew's Jesus explained himself and his mission.

Then Jesus says: “Come to me, all you who labor and are burdened, and I will give you rest. Take my yoke upon you and learn from me”. One interpretation of this suggests that the burdensome yoke the people bore was the complicated law that could be used to designate simple people as unclean or unworthy in the sight of God. Strict interpreters of the law could strive to be perfect — a futile effort that comes from the will more than the heart.

Taking on Jesus' yoke is an entirely voluntary activity that involves the heart of the disciples who enjoy or are open to an intimate encounter with Jesus Christ. They get caught up in Jesus' love for God and the world. They've caught fire with his vision and mission.

Because of that, they'll give their lives — not just their stuff. They choose to bind themselves together with Christ, sharing his burden, working shoulder to shoulder, walking in tandem, under the guidance of the one Jesus calls Father.

On this Fourth of July weekend, we can imagine that Mark Twain, who had little respect for organized religion, would agree with Jesus that life isn't given to be a burden. He would also like the fact that while Jesus would hardly reject those who do good from a sense of obligation, he would wish for much more for them. That more comes from really knowing Christ.

Last year, Pope Leo told the world's youth that if you want to encounter the risen Lord: "Listen to his word. Seek justice, renewing your way of life, to build a more humane world. Serve the poor. Remain united with Jesus in the Eucharist." This is what makes the Christian mission a joy — play rather than difficult work.

Tom Sawyer made his task such an attractive work of art that his buddies paid for a chance to join in. That's what Christ seems to be offering us today. Can we cultivate the joy of knowing Christ in word, sacrament, our fellow Christians and all creation? Can we do it with such gusto that others will get curious and want to do what we so love doing?

This is not the transformation of punishment; it's the transformation of our world.

—taken from the writings of Sister Mary McGlone, C.S.J., which appear on the internet

HOW MANY PEOPLE WOULD YOU "TAKE A BULLET FOR"?

What's important to you? If, God forbid, there was a fire at your house today — and let's hope not caused by fireworks — and you were running out, what would you grab to take with you? Who are the most important people in your life? How many people, outside of your family, would you truly give your life for — would you "take a bullet for?" Would you give your life for someone you didn't know? Would you give your life for an enemy, or someone that doesn't like you? Like so many things in faith, it's easy to say, but difficult to do.

This weekend in the United States, we celebrate freedom. While we have separate days — Veteran's Day, Memorial Day — where we celebrate those who've given their lives to defend our freedom as Americans..., we also stop every July 4th to reflect on how fortunate we are to be free.

As Christians, Independence Day is different in many ways. For Christians, Independence Day should be more than just fireworks and hot dogs. For Christians, Independence Day is called "Easter." On Easter we celebrate the fact that God became man, conquered death, and, in the process, saved every one of us — providing us with a "way out" — a chance at eternal life in Heaven.

Notice that on Easter, too, a life had to be lost to ensure our independence. Jesus' death upon the cross gave us the "ultimate freedom." With the passion, death and resurrection, we receive freedom from our sinfulness.

Just as so many thousands of people have given their lives over the years to defend their families, homes, possessions, independence and way of life, Jesus went even further. One of the many things so cool about Jesus is that He gave His life for everyone — even those who don't initially believe, even those who hate Him — so that everybody has a chance, should they come to believe. St. John reminds us that "no one has greater love than this, to lay down one's life for one's friends" [see John 15:13].

Sacrificing your life is the greatest sign that you love someone. Jesus didn't just die for His followers — He died for those who ridiculed Him, who beat Him, who crucified Him. What an example!

It makes me wonder who I would die for. It reminds me that no matter how many times I screw up, God is still there loving me, and waiting to forgive me, and I have that chance — that chance for forgiveness — that chance at Heaven — because Jesus was so loving that He was willing to pay the ultimate price.

As an American, this weekend reminds us to be thankful for the freedom that we possess and earned. As Catholics, everyday should remind us to be thankful for the freedom that we've been offered — the freedom we've been given.

—Mark Hart

AN INVITATION TO A DEEPER VIRTUE:

"Unless your virtue goes deeper than that of the scribes and the pharisees, you will never enter into the

AN INVITATION TO A DEEPER VIRTUE:

“Unless your virtue goes deeper than that of the scribes and the pharisees, you will never enter into the kingdom of heaven” [see Matthew 8:20]. This phrase spoken by Jesus is probably the most misunderstood text in all of scripture. We generally misunderstand that because we wrongly think that Jesus is referring to the vices of the scribes and pharisees — not their virtue. We look at the hypocrisy, jealousy, double-standard, and rigid legalism of the scribes and pharisees and easily distance ourselves from that. But it wasn’t their vices that Jesus was referring to, but their virtues.

What was the virtue of the scribes and pharisees? In fact, they had a pretty high standard. The ten commandments, strict justice in all things, compassion for the poor, and the practice of hospitality, constituted their ideal for virtuous living. What’s wrong with that? What’s required beyond these? In Jesus’ view, what’s wrong is that, in the end, it’s still too easy. Any good person does these things, simply on the basis of decency. What’s wrong is that ultimately we still give back in kind — an eye for an eye, dollar for dollar, goodness for goodness, kindness for kindness, slight for slight, hatred for hatred, murder for murder. Nothing is ever really transformed, moved beyond, redeemed, transcended, forgiven.

Simply put, if I’m living the virtue of the scribes and pharisees, I react this way: If you come to me and say that “I like you”, you’re a wonderful person; my response to you will naturally be in kind. “I like you too!” What I’m doing is simply feeding your own good energy back to you. But that has a nasty underside. If you come to me and say: “I hate you! You’re a charlatan and a hypocrite”, my response will also be in kind: “I hate you too!” This is ultimately what “an eye for an eye” morality, strict justice, comes down to. We end up feeding back the other’s energy — good or bad. While that is the natural way, it is not the Christian way.



It’s precisely here where Jesus invites us to go further — beyond natural reaction, beyond instinct, beyond giving back in kind, beyond legal rights, beyond strict justice, beyond the need to be right, beyond even the ten commandments, beyond the virtue of the scribes and pharisees.

Indeed, the litmus-test for Christian orthodoxy is not the creed — can you believe this set of truths? — rather, it is this particular challenge from Jesus: Can you love an enemy? Can you not give back in kind? Can you move beyond your natural reactions and transform the energy that enters you from others, so as to not give back bitterness for bitterness, harsh words for harsh words, curse for curse, hatred for hatred, murder for murder? Can you rise above your sense of being wronged? Can you renounce your need to be right? Can you move beyond the itch to always have what’s due you? Can you forgive, even when every feeling inside of you rebels at its unfairness? Can you take in bitterness, curses, hatred, and murder itself, and give back graciousness, blessing, love, understanding, and forgiveness? That’s the root invitation inside of Christianity and it’s only when we do this that we move beyond “an eye for an eye”.

Admittedly, this isn’t easy — either in theory or in practice. Much inside of conventional wisdom, pop psychology, and contemporary spirituality, will object to the very theory of it, pointing out that carrying tension isn’t healthy for us, telling us that we have a duty not to enable abusive behavior, and challenging us not to be doormats and victims, but mature persons who claim the legitimate space that’s needed in order to be free, giving persons, responsible to God — developing our innate potentials and bringing our gifts to the world. All of these objections are right, of course, though none of them negate

Jesus' challenge. His invitation, cleansed from overly-simplistic interpretation, remains: Don't be a victim or a doormat or an enabler of abusive behavior, but do consider, willingly and without resentment, laying down your life for others by living this more sublime challenge.

And it's exactly on this point — to do this willingly and without resentment — that its practice grows difficult. It's not easy to do this and not grow resentful and manipulative. More commonly, we carry others' crosses, but end up being bitter about it and sending them the bill. The scribes and pharisees had this down to a fine art. That too was part of their virtue. Growing resentful or manipulative while serving others is a perennial danger.

And so the invitation of Jesus to what's higher, more sublime, more noble, remains — as does the gentle, understanding, faithful, non-threatening, non-coercive, non-guilt-inducing, but persistent and uncompromising, presence of God.

—taken from the writings of Father Ronald Rolheiser, O.M.I., which appear on the internet

BANISHING THE BOW:

If there is any part of the Gospels that sounds like a call to withdraw from involvement with the world around us, it is Matthew's Gospel for this 14th Week in Ordinary Time. With its talk of coming as children to the meek and gentle one who will ease our burdens and refresh our spirits, it appeals to our desire to draw back from the fray and allow ourselves to be healed. Indeed, there are times in life when we need to hear those words in just that way. But when we step back and read the rest of the Gospel of Matthew, looking for ways that spell out the implications of following the meek and gentle master, we hear a disturbing challenge. The first chapter of the Sermon on the Mount [see Matthew 5] calls healed disciples to live a life of forgiveness, of disciplining the impulses of anger and lust, of absolute honesty, of love of enemies, and of responding to violence with creative nonviolence. This helps us see what Jesus means by his burden and his yoke.

The Prophet, Zechariah, recalls and helps us understand a symbolic action Jesus used when he wanted to correct people's misunderstanding of his messiahship. It seems that the main image of Messiah in the minds of Jesus' contemporaries was modeled after King David. The Anointed One of the Age to Come would be a warrior like David of old. Such a "son of David" would enable them to overthrow the Roman power that was oppressing them. According to the Synoptic writers, Jesus prepared carefully a symbolic action meant to counter such expectations regarding his role. He arranged to have a donkey ready on which to enter Jerusalem. As Matthew takes pains to explain, this gesture was meant to recall what Zechariah had foretold — the prophecy about a nonviolent king who would banish the instruments of war from Jerusalem [see Zechariah 9:9-10].

Nonviolence is an aspect of Jesus' teaching and action that we have too easily neglected over the centuries. At this time of year, when we commemorate our Declaration of Independence and the military activity that implemented that independence, it is a good time to acknowledge that the Lord calls us now to use our freedom to serve the world in ways that honor a consistent ethic of life, and to strive to find alternatives to abortion, the death penalty, and the use of military force to resolve political problems.

—taken from the writings of Dennis Hamm, which appear on the internet

SACRAMENT OF RECONCILIATION:

Father John is available to celebrate the Sacrament of Reconciliation with you. Please call him [440-473-3560] to arrange for this experience. Always remember the Lord's invitation: "I will give them a heart with which to understand that I am the Lord. They shall be my people and I will be their God, for they shall return to me with their whole heart" [Jeremiah 24:7].



LIFE NOW AND AHEAD:

Over many years of teaching Scripture, I've found that when people actually read the sacred text, they make a fascinating discovery: The bible authors say very little about life after physical death. As a child, like most Christians, I was taught that the only thing we should worry about in this life is eventually getting into heaven. Few of my teachers realized that more than 90 percent of the Hebrew Scriptures were composed by people of faith who knew nothing about a heaven or hell. The idea of afterlife, as we know it today, doesn't become part of Jewish faith until a century before Jesus' birth. Yet, even though Jesus believed a new, unique life awaits us after death, He didn't say nearly as much about it as we, without reading the Gospels, presume He did. Because Jesus was a good Jew, Jesus primarily conveyed a message that helped His followers live their natural lives in the most fulfilling and psychologically rewarding way possible.

Zechariah, ministering without a belief in an afterlife, zeroes in on that message: "God shall banish the chariot from Ephraim, and the horse from Jerusalem" [9: 9-10]: Since both chariots and horses are weapons of war, the prophet proclaims that God will bring peace to Israel. But, Zechariah then goes beyond guaranteeing security just to Jews: "The warrior's bow shall be banished, and God shall proclaim peace to the nations. His dominion shall be from sea to sea, and from the River to the ends of the earth". Like all biblical authors, Zechariah believes no life is worth living if it can't be experienced in a peaceful environment.

And Jesus agrees. In Matthew's [11:25-30] gospel for the 14th week in Ordinary Time, Jesus shows His amazement that very few people buy into His plan to bring about such peace, and that those who do so aren't individuals whom the world regards to be wise and sophisticated. Jesus' well-known words echo in our ears: "I give praise to you, Father Lord of heaven and earth, for although you have hidden these things from the wise and learned, you have revealed them to little ones."

Yet, before we jump to the conclusion that "these things" are just intellectual concepts, Jesus quickly adds: "Come to me, all you who labor and are burdened, and I will give you rest. Take my yoke upon you and learn from me, for I am meek and humble of heart; and you will find rest for yourselves. For my yoke is easy; and my burden is light."



As consoling as those words are, we frequently overlook the fact that Jesus still expects us to shoulder His yoke and carry the burden of dying along with Him, so that we can also experience the life He experienced. This is precisely the issue Paul addresses in his letter to the Church at Rome [Romans 8:9-13]. Paul presumes that we who "are in the Spirit" are constantly struggling with "the flesh" — the earthly part of our existence. Only when we accept the burden and yoke of living our daily lives as the Spirit guides us, do we achieve real life right here and now.

As Paul puts it: "If the Spirit of the one who raised Jesus from the dead dwells in you, the one who raised Christ from the dead will give life to your mortal bodies also, through His Spirit that dwells in you." Paul certainly believes the Spirit-driven life we achieve now will continue into eternity. But, he's convinced it must begin long before we step into eternity: "For if you live according to the flesh you will die, but if by the Spirit you put to death the deeds of the body, you will live."

—taken from the writings of Father Roger Karban, which appear on the internet

IMAGINATION:

Imagination will often carry us to worlds that never were. But without it, we go nowhere. —Carl Sagan

PRAYER REQUESTS:

Jesus calls us to pray for one another. Please keep all these people in your prayers.

PRAYERS FOR THE SICK:

- For Jacqui Lundi, Maintenance Associate, mother of Connor Lundi ['17], who is in extended care.
- For Sarah Finucane ['08], sister of Katy Finucane ['06], who is undergoing treatment for cancer.
- For Dawn Noble who is critically ill.
- For Maggie Collaros who is recovering from surgery.
- For Frank Pines, Sr., father of Frank Pines, Jr. ['11], who is undergoing treatment for pancreatic cancer.
- For Sister Gail Sako, S.N.D., who is recovering from knee replacement surgery.
- For Bob Willey, brother-in-law of Father John, who is undergoing medical treatment.
- For Jennie Shaw, friend of Advancement Associate, Meg Wanick, who is undergoing medical treatment.
- For Michael Pryatel ['08], Son of Religion Instructor, Eileen Pryatel and Steven ['78], and brother of Steven ['10], Meghan ['13], and Kevin ['15] Pryatel, nephew of Mark ['76] and Keith ['79] Pryatel, who is undergoing medical treatment.
- For George Topolsky, who is seriously ill.

PRAYERS FOR THE DECEASED:

- For Anne Taylor
- For John Basalla.
- For Warren Patterson ['72] husband of Mary Clare Kelleher Patterson ['73]
- For Richard Grejtak, former long-time Gilmour Teacher.
- For Father James Rebata, C.S.C.
- For Sister Jeanne Buisson, C.S.C.
- For Michael O'Hara, nephew of Father Tom O'Hara, C.S.C.
- For Elizabeth Golch
- For Sister Tereze Deye, S.N.D.

PRAYERS FOR OTHERS:

- For the people of Venezuela
- For a greater openness to the needs of others, especially during this time.
- For an end to war and hostilities among nations.
- For a greater respect for human life, from the moment of conception until natural death.
- For all caregivers.
- For an end to violence in our society in all its forms.
- For all service men and women, and for their families

EUCCHARISTIC MINISTERS:

We are beginning the process of discerning those in our chapel community who feel called to Eucharistic Ministry. If you feel that the Lord is calling you to this ministry, we would be delighted to include you here at Our Lady Chapel. Both adults and teens [must be going into Senior year of High School next year] are welcome to participate in this very special ministry. If you are interested, please give your name to Fr. John, or call the Chapel office [440-473-3560].



CLOSING PRAYER:

~ A Prayer for Independence Day ~

**Father,
we give you thanks
that you formed the good earth
and that part of it
we call our country.**

**Those who first came here —
the Indian tribes and nations —
lived in harmony with this land
and praised you as Father of us all.**

**Those who crossed the oceans
and struggled to be free
gave us our inheritance.
We are their children —
many races and one nation.**

**We thank you
for the good things in our heritage
and the chance to correct the bad.
We love this country,
these United States,
this America,
and we pledge again
to guard its freedoms
and confer them equally on all.**

**Help us in the struggle
to replace tyranny with law
and bondage with freedom.
For our blessings as a nation,
we praise you, Father of us all.
Amen**

CAMPUS MINISTRY OFFICE:

The Campus Ministry Office is located in **Our Lady Chapel**.
phone: [440] 473-3560 [office] or 216-570-9276 [cell].
e-mail: blazekj@gilmour.org